

A
S E R M O N
O N
C H R I S T M A S - D A Y ,

Almost FOURTEEN HUNDRED Years old,
Of that famous FATHER of the Greek Church,
St. John,
St. C H R Y S O S T O M ;

Translated from the *Greek.*



Printed in the Year M DCC LXX VIII.

A C C O U N T



St. C H R Y S O S T O M.

THis eloquent and venerable FATHER of the church, was born A. D. 354, at the city of *Antioch*, famous for its university, (where St. *Luke* himself was educated) the metropolis of *Syria*, and of the eastern part of the *Roman* empire; it is often mentioned by St. *Luke* in his book of the Acts of the Apostles, and is remarkable for being the place where our Lord's disciples were first called **CHRISTIANS**.

His parents were considerable for their birth and quality—But his father dying soon after he was born, his mother, a most grave, chaste, and pious woman, took no small care of his education; and he was committed to the care of masters in all arts and faculties; having continued a close student for some time, he afterwards gave himself up entirely to the *Holy Scriptures*, and the study of *Divinity*.

About the year 380 he was ordained *Deacon*; when serving five years at the altar, he was ordained *Presbyter* or *Priest*. In the year 398, he was consecrated and enthroned *Bishop* of *Constantinople*, in which great and solemn charge, he continued only about nine years and an half, dying September 14th, 407, in the 54th year of his age, leaving behind him this character; his life unblameable, his zeal impartial, his doctrine sound, and sermons eloquent, for even the *Pagans* or *Heathens* themselves attended him, and thereby became convert's to *Christianity*. And there are more of his writings extant, than any two of the *Greek* fathers put together.

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INTRODUCTION.

THE Celebration of the birth of CHRIST hath been esteemed a duty by most who profess christianity. When we consider the condescension and love of the LORD JESUS CHRIST, in submitting to be born of a virgin, a poor sinful creature; and especially as he knew how he was to be treated in this world; that he was to be despised, scoffed at, and at last to die a painful, shameful, and ignominious death; that he should be treated as though he was the off-scouring of all mankind; used, not like the son of a man; and, therefore, not at all like the Son of God; the consideration of these things should make us to admire the love of the LORD JESUS CHRIST, who was so willing to offer himself as a ransom for the sins of the people.

Therefore, if we do but consider, into what state, and into how great a distance from God we are fallen; how vile our natures were; what a depravity, and how incapable to restore that image of God to our souls, which we lost in our first parents? when we consider these things, and that the LORD JESUS CHRIST came to restore us to that favour with God which we had lost, and that CHRIST not only came down with an intent to do it, but actually accomplished all that was in his heart towards us, that he raised and brought us into favour with God, that we might find kindness and mercy in his sight; surely this calls for some return of thanks on our part to our dear Redeemer, for this love and kindness to our souls. How just would it have been of him, to have left us in that deplorable state wherein we, by our guilt, had involved ourselves? For God could not, nor can receive any additional good by our salvation; but it was love, mere love; it was free love that brought the LORD JESUS
C R I S T

CHRIST into our world about 1700 years ago. What, shall we not remember the birth of our Jesus ? Let us celebrate and keep this festival of our church, with joy in our hearts : let the birth of a Redeemer, which redeemed us from sin, from wrath, from death, from hell, be always remembered ; may this Saviour's love never be forgotten ! but may we sing forth all his love and glory as long as life shall last here, and through an endless eternity in the world above ! may we chaunt forth the wonders of redeeming love, and the riches of free grace, amidst angels and archangels, cherubim and seraphim, without intermission, for ever and ever ! And as the time for keeping this festival is approaching, let us consider our duty in the true observation thereof, or the right way for the glory of God, and the good of immortal souls, to celebrate the birth of our LORD JESUS CHRIST ; an event which ought to be had in eternal remembrance.

The following Sermon is one of the *first*, as to *Time*, and the very *first*, as to *Eloquence* and *Oratory*, that was ever written, preached, and published in the world, upon this *great* and *sacred* DAY ! The *Author* of it was St. CHRYSOSTOM, (of whom before is given a short account) the most celebrated preacher in the world at *that* time, which is *now* almost FOURTEEN HUNDRED years ago ! and is the author also of that short, but excellent prayer, at the end of our morning and evening service. The very noble, beautiful, and exalted thoughts (to a degree of *rapture* !) contained in *this* sermon, are *such*, as I would earnestly recommend to the frequent and attentive perusal of the reader, and his serious consideration *in private*, when he is retired from the business of the world !

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*The Presentation of Christ in the Temple
or the Purification of the Virgin Mary.*

Then (Simeon) took him up in his arms, and blessed God, and said, Now may I depart in peace, according to thy word, for mine eyes have seen thy Salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel.

A

Sermon by St. Chrysostom.

i Epistle to Timothy, Chapter iii. and part of the last Verse. *And without controversy, great is the mystery of Godliness. God was manifested in the flesh !*

THE Patriarchs of old travailed in pain, [that is in search after this wonderful mystery] the Prophets spoke of it before, and the *Just* earnestly desired to see it ! These things are now come to pass : and *this* day hath obtained the end. God is both seen on earth through the *flesh*, and is conversant with *men* ! let us, therefore, my beloved, rejoice, and be exceeding glad ! for if St. John “ while he was yet in his mother’s womb leaped for joy, when *Mary* came to *Elizabeth*,” [as St. Luke tells us] how much *more* ought *we*, who have seen not *Mary*, but our *Saviour* himself born as on *this* day, “ to leap for joy, and be exceeding glad !” to marvel, and be struck at every sense of the sovereign greatness of *this* dispensation ! for consider how great a thing it was, as at first, to see the sun descending from the heavens, abiding upon the earth, and sending from hence its rays upon all ! Now, if at the sense of this luminary, it has happened to strike all who *have* seen it : let me consider now and think, how great a thing it is to see “ the *Sun of Righteousness*” of *our own* flesh, sending his rays, and enlightening our souls !

This, of *all* festivals, is become general with us, and hath filled the world with gladness ! *This* feast is the *summit* of all good things ! the *fountain* and *root* of good things among us ! by which *Heaven* is opened ! the *Spirit* is sent down ! the *partition-wall* is taken away ! the *bedge* is broken down ! things *at variance* are united ! the *darkness* is extinguished ! the light hath shined ! *Heaven* hath received *that* nature which was from *Earth* ! *Earth* *HIM* that sitteth upon the cherubims !” the *Bond* are become *Free* ! *Enemies* sons ! and *Strangers* *HEIRS* ! by it, envious *Age* and a long *War*

is dissolved ; and Peace, which, of old, has been so much desired both by angels and just men, is *now* come among us ! Thus *St. Paul* saying, cries out (Eph. ii. 14.) “ Christ is our *Peace*, who hath made both of one, and hath broke down the middle wall of partition, even the enmity in his flesh ! by it, the conversion of the cross stands celebrated and remarkable : as also the spoils of CHRIST our *King*, the first-fruits of our nature !

What then has been ever made equal to *this* festival ? GOD on Earth ! Man in Heaven ! *Angels* rejoice together with *Men* ! *Men* communicate with *Angels* and other *Powers* on high ! *Devils* flee away ! *Death* is dissolved ! *Paradise* is opened ! the *Curse* is vanished ! *Sin* is put at a distance ! *Error* is driven away ! *Truth* is returned ! and *Nature*, by which the Cherubims kept Paradise, is *this* day united to GOD ! Be not oppressed, therefore, my brethren with doubt, hearing of these things ! for it is a thing full of astonishment ; and beyond hope and all expectation, that GOD should become Man !

When the spring shines forth after the dreary winter, *then* does the earth put forth the green herb ; the trees are made beautiful by their flower-bearing branches ; the air, enlightened by the sun, is made glad, and the whole feathered choir flying above in the air, makes it resound with their melodious voices ! then do the cowherds and shepherds dwelling in the mountains, and coming forth from their cots, correct their looks by the beauty of the air ; and by the harmony of their various-sounding pipes rival the chauntings of the sweet-voiced birds ; and gladdening the senses of the dumb sheep, draw forth the lambs upon the grass with soft and gentle motions ! *then* also, does the husbandman, who had sharpened the pruning-hook in his cottage by the rock, go forth into the vineyard to prune the *unfruitful* branch of the vine ! *then* also, the sailors who love the deep, beholding the sea, leave the continent, and trusting their lives to the ship, water, and wind, availing themselves of the winds of the sea, scud away without fear ! and in
general,

general, (that I may not be tedious) every profession and occupation designed among men for the service of life, at the serenity of the air shining upon them, has a free motion towards carrying on its work.

Come then, my brethren, and since our *heavenly* spring [Christ] is risen upon us from the *virgin's* womb, and hath dispersed the cold and stormy clouds of the *devil*, and hath awakened the sleepy hearts of men by his divine rays from the fruit of ignorance unto heavenly and blessed glory, let us sharpen our understanding!—But the *birth* of CHRIST stops the course of my tongue; and attracts the glittering Divinity to itself! for when I bring to my sight the *Babe* born of the *Virgin*, and the *Virgin* conceiving *without* Man, and, *after* her delivery, *still* being a *Virgin*; I am much perplexed at the work! and not finding the manner of it, I seal it with *Faith*. For how? Is it not *truly* wonderful and surpassing all understanding, that a *virgin* should bring forth, and be found a *virgin after* delivery?

Behold, therefore, a visible and *invisible* mystery! comprehensible and *incomprehensible*! that may be *felt*, and yet *not* found! for who, by the eye of *Faith*, hath *not* seen and apprehended both the *Child* and *Mother*? and yet, whoever *does* see the *Virgin Mother*, and the *Babe*, a *Child* of the *Virgin*, finding a mystery much perplexing him! O *truly* a mystery! heavenly and earthly! seen, and yet doth *not* appear! for *so* great was CHRIST, who was born *this* day! heavenly, as to his *divine* nature, earthly, as to his *human*! visible, as to the *flesh*; invisible, as to the *spirit*! comprehensible, as to the *body*, *incomprehensible* as to *reason*! but CHRIST indeed, being GOD, is all-powerful! O *Virgin Mother*, of the *virgin Babe*! O holy *Child* of the *unmarried Mother*! O *Bush*! which *Moses* saw burning in the Mount, and yet *not* burnt up! O *Stone*! † which *Daniel* saw hewn out of the mountain *without* the hand of man! where are all our lovers of curiosity? let *Them* tell us, how a *virgin*, *without* man, brought forth a *babe*, and having brought forth was yet *uncorrupted*!

but

but if the *manner* is *unsearchable*, since the birth was of the *Spirit*: how much *more* so is this *unspeakable* birth by the *Father of the Word*, that is, *OUR SAVIOUR*; but leaving all vain reasonings, let us have recourse to the *Divine Preachers*!

“ Now [as *St Matthew* says] when *JESUS CHRIST* was born in *Bethlehem* of *Judæa*, in the days of *Herod* the king: ”—The Evangelist, here you see, particularly points out both the *place* and *time*; that he who believeth *not* the birth of *OUR SAVIOUR* according to the *flesh*, having enquired the *place* and *time*, might find it *truly* a fact: for by consulting the historians of the reign of *Herod*, he will find the *time*; and the *place*, by its signification, at *Bethlehem*. For if, in *worldly* concerns, *Consuls* are described, *Months* numbered, *Days* declared, and *Cities* marked out for the exactness of things mentioned: how much *more* ought the exactness of the *place* and *time*, when the salvation of the *whole world* is brought forth, to be ascertained to posterity!—Thus *St. Matthew* declares the birth of *CHRIST* according to the *flesh*;—*St. Luke* also, for the exactness of the *time*, adds, “ a taxation that was then *first* made; ”——for thus *he* says: In the 41st year under *Augustus Cæsar*, a decree went out from him, that all the world, [that is, the Roman empire] should be taxed.” “ And *Joseph* went up from *Galilee* into *Judæa*, unto a city of *David*, which is called *Bethlehem*, (because he was of the house and lineage of *David*) to be taxed, with *Mary* his espoused wife, being great with child. Now *St Luke* you see here again signifies the *first* taxation that was made: exactly describing also the *time*, and bringing the greatest obscure mystery to light! for *he* says, “ that he was made man at this *first* and *great* taxation.” For when *CHRIST* was born, and *Flesh*, in short, was made *GOD*: the *Devil* cast out, and *Death* dissolved, it became the souls of the *Just*, and the names of the *Faithful* to be enrolled in the books of *Heaven*; *Cæsar* reigning below, and *THE FATHER* presiding above with the *angels*! wherefore *the Lord* thus preaching the gospel to his disciples, said, “ Rejoice not because the *Devils* are subject unto you: but

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but rejoice that your names are written in *Heaven* ! ”

Now [as *St Matthew* says again] when *JESUS* was born at *Bethlehem* of *Judaea*, in the days of *Herod*, behold ! *Wise Men* came from the East, saying, “Where is *he* that is born *King* of the *Jews*,” for we have seen his *star* in the “East, and are come to worship Him.” Astonishing ! I am overcome with wonders ! I am lost in contemplations ! and my tongue is at a loss what to say first, or what to omit. If I consider his birth, I am struck with amazement ! that *before* “the *Child* of *nature*” should come forth, wonders are performed ! for is it not a very great wonder, that a virgin, *after* she has brought forth, should *remain* a virgin ? and that the silence of heaven should speak by a *star* to those who thirsted to see *Him* that was born ? It sendeth a *star* as an attendant, and points out the *Babe* who was so earnestly desired ! Thus, you see, *St Matthew* mentions the *Wise Men* who came from the East ; and *St Luke*, the *angel* : for *he* says, “And there were shepherds abiding in the fields, and keeping watch over their flock by night : and the *angel* of the *Lord* appeared unto them, and the *glory* of the *Lord* shined round about them, and they were sore afraid ! and the *angel* said unto them, fear not ! for behold, I bring you tidings of great joy, which shall be to all people : for there is born to us, this day, in the city of *David*, *CHRIST* the *Lord* ! and there was suddenly with the *Angel*, a multitude of the heavenly host praising *GOD* and saying : glory be to *GOD* in the highest, and on earth peace, good-will towards men ! ” Thus *CHRIST* is born ! *earthly* things are joined with *heavenly* ! *Angels* rejoice with *Men* ! *Shepherds* abide in the fields, and *Wise Men* worship ! *Heaven* carrieth her lamp, and the *Earth* beareth her precious fruit to the *Manger* ! Then was fulfilled that which was written of the earth, namely, “*Truth* is sprung out of the earth ! ” For it is *truly* *CHRIST* who saith, “*I am the Way and the Truth*”—of the earth, that is of the virgin, *he* hath sprung according to the *flesh* ;—but I am inquisitive, whence did the *wise men*, who were taught concerning the *star*, use it as a guide towards finding out the *Child* after whom they sought ? ”

sought?" for it was *not*, as *some* have fancied, saying, it was a *planet*, or *wandering star*, and *so*, the wise men could *not* seek out the *true Child*: for if it was a *planet*, how could it truly point out *CHRIST*? for when it came to him, it stopped its course; and how did the *Wise Men*, if they had *not* truly departed, bring such great offerings to Him of their domestic labours, signifying his *Divinity* and *Humanity*, and fulfilling *that* prophecy in the psalms "He shall live, and unto *Him* shall be given of the gold of *Arabia*!" neither again, as fabulous writers say, "that it was a *star* which riseth at every man's *birth*;" nay, it was not even a *star*, but a certain *incomprehensible power* formed for this very sight! and this is plain—for 1st, We see the sun, moon, and stars retiring from *east* to *west*: but *this* was carried from *north* to *south*: for so does *Palestine* lie towards *Persia*—2dly, That it appeared *not* in the *night*, but at *mid-day*, the sun shining!—3dly, and lastly, From its appearing and *disappearing*: for if it appeared as far as *Palestine*, leading the *wise men*—for when they went up to *Jerusalem*, it *disappeared*: then again it appeared, after they came out from *Herod*: therefore it was no *particular star*, but a certain *Power* beyond reason!

But we ought to attend to *Scripture*, and consider its mysteries—for there was a certain prophet *Balaam*, whom when the king of the *Moabites* had sent for to curse *Israel* going out of the land of *Egypt* upon his drawing near to the camp of *Israel*, and had gone up to the top of the mountain, he saw all *Israel* scattered abroad, and having taken up his parable and prophesied, said "a *Star*, shall arise out of *Jacob*, and a *Man* shall be raised up from *Israel*, and *he* shall destroy the princes of *Moab*, and lead away captive the children of *Ammon*!" * these *Wise Men*, therefore, arising from the family of *Balaam* the prophet, having followed his accounts and prophecies, and having understood, "that when a *Star* shall arise, a *Man* also shall be raised up," namely, "the *King of the Jews*," who not only should destroy the princes of *Moab*, but also beat as small as the dust, and grind to powder all the kingdoms of the *Devil*; according

according to *Daniel*, they observed the *time*; and when they had seen a *strange Star* that had arose among others, they knew it to be *Him* who was long ago foretold: and when they had followed it, and found *Him* that was born, they rejoiced when they had found the event of those things which had been prophesied long before.

But do thou, O *disciple* of CHRIST attend to me: while I tell you that the *Wise Men* were types of the *Gentiles*, or *Heathens*, who had been converted from the error of ungodliness: and though not led by a perfect light, yet they were led so far by the splendour of *St. John's* light, as by a *Star*, to CHRIST, who was brought forth in the *flesh*;—for let me consider,—that the *Star* came as far as the *Child*, and then stopped its course;—for *St. John* also, by his preaching, having shined like a *Star*, and set forth CHRIST, saying, “behold the *lamb of GOD!* who taketh away the sins of the world!” stopped *his* course, saying again “*He must increase, but I must decrease!*”—“and when the *Wise Men* came, says the Evangelist, they found the *Child* and his *Mother*, and fell down and worshipped *Him!*” hence, it becomes Those, who, from an *Heathen* life, come to CHRIST, first to fall from the height of their ungodliness, and so, as it were, raised from the earth, to confess the birth of CHRIST according to the *flesh*, and then, by turns, to lift up their eyes towards his *Divinity!*—“and when they had opened their treasures (according to *St. Matthew*) they presented to Him gifts—gold, frankincense, and myrrh;”—gold, as to a *King*,—frankincense, as unto GOD,—myrrh, as to *One* who suffered for us! and CHRIST received the gifts; *not* as though *He* needed them, but to help those that brought them: for *He* received the *gold*, to turn them from the love of money;—he received the *frankincense*, to keep them from idolatry, and he received the *myrrh*, to purge their deadness of soul! and, if it is necessary to see any *other* mystery, let us learn it diligently! as thus—they bring *gold*, and *frankincense*, and *myrrh* to *Him* that was brought forth, because it was written of Him, (*St Paul's* Epistle to the *Philippians*) “to *Him* every knee shall bow,

bow, both of things in *Heaven* and of things on *Earth*, and of things *under* the *Earth* :” in which offerings they præfigured what was to come ; for by the *gold*, they signified the thanksgiving of the heavenly angels ; —by the *frankincense*, the falling on the knee of earthly men, —by the *myrrh*, the prayer for the souls that were detained in *hell*, [or *the grave* ;] because it was necessary for him who came to *CHRIST* to be possessed of *three* virtues of the *divinity*, which the apostle calls (epistle to the Corinthians) *faith*, *hope*, and *charity* ! — and when they had opened the treasures of the heart, they offered *faith*, as shining *gold*, — *hope*, as *frankincense* of a sweet odour, — and *charity*, as *myrrh*, binding together the members of the church. “ And when they [i. e. *Joseph* and *Mary*, ”] were warned of *GOD* in a dream that they should *not* return to *Herod*, they departed into their own country by another way.” — In like manner ought all those who have *once* become converts to *CHRIST*, *not* to depart by the footsteps of ungodliness ; but haveing exercised a pure faith and practice, and lying hid from the *Serpent* that slew *Man*, to return to the inheritance of *CHRIST*.

“ The *Sun* of righteousness” has *this* day risen, and revealed *Him* that was *before* rising ! I have been redeemed from darkness, may the *Christian* say, but am *not* able to bear his rays ; the light again is brought forth to me, though I vanish away with fear ! I rejoice at the birth though I am troubled at the manner of it ! I see a *new* fountain springing before me, and an old wound [the fall of man] *disappearing* ! I see a *babe* bringing forth, and *Heaven* inclining to the adoration of *Him* ! a Parent *WITHOUT* an *Husband* ! and a Son *WITHOUT* a *Father* ! a *Saviour* brought forth ! and a *Star* created ! an infant wrapt in swaddling cloaths, and yet bearing *immensity* about him ! — a *Manger* formed into a *Heavenly* throne ! and Cattle resembling a representation of *Cherubims* ! a *Luminary* shining ! and a *Miracle* speaking ! *Angels* proclaiming beforehand ! and *Shepherds* prophecying ! *Wise Men* speaking of divine things ! and *Priests* fighting against *GOD* ! *Herod* falling ! and *Death* lamenting ! *Adam* freed ! *Eve* rejoicing !

joicing ! and the *Serpent* mourning ! *Captives* delivered ! and *Tyrants* in punishment ! a *Babe* abounding with milk ! carried about with hands, and yet bearing her that beareth ! the *Creation* acknowledged ! and *Nature* terrified ! —

Wherefore I also am in an extasy at the miracle, trembling at the mystery ! but I will be bold through the angel *Gabriel*, and drive away my fear.—The words which he spoke unto *Mary*, interpreting wonders !—for thus he says, “ hail THOU that art highly favoured ! ” “ the *ungathered* field of an *Heavenly* ear of corn ! ” “ the *real* Virgin Mother of the *true* vine ! ” “ the safe net of the *immutable* Godhead ! ” — “ hail THOU that art highly favoured ! the spacious dwelling of an immense nature ! ” “ O BRIDE of a *widowed* world ! ” “ O birth *undefiled* ! ” — “ a crown woven *without* hands in a well formed creation ! ” “ the holy habitation of fire ! ” the return again of a world from banishment ! ” “ the *inexhaustible* treasury of a famished creation ! ” “ THOU that bearest the trimmed lamp of many virtues ! ” the *unextinguished* and more splendid light of the sun ! ” — hail, &c. ! ” “ the bait of the hook that is perceived only by the mind ! ” “ O intelligible *ark* of glory ! ” “ the golden *pot* having the *Heavenly* manna ! ” THOU that fillest the thirsty with the sweet drink of an everlasting fountain ! ” “ the sea, that hath the *Heavenly* pearl, CHRIST ! — “ hail, &c. ! ” hath within herself God whom the *Heavens* cannot contain ! ” “ the cloud, like a pillar, that hath God who led *Israel* through the wilderness ! ”

And what shall I more say, or what shall I speak ? how do I felicitate the glory which contained the whole *root* ! for indeed *without* God alone, thou art far above *all* women ! and she was troubled at the speech” of the angel, saying within herself, “ what manner of salutation should this be ? ” or, “ who is he that saluteth me ? — “ He outshines the sun, and yet discourleth with clay ! — I know not what I shall say at this awful vision ! for if I understand not *Him* who is sent, how shall I know then *Him* who

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sends !

sends ! if *He* who declares this thing is thus tremendous, how much *more* so is *He* that is declared ! if *his* shining *thus* dazzles my understanding, with what sort of body shall *I* hide the *sun* of righteousness !” if the thing *created* thus disturbs me, how shall I bear *THE CREATOR* himself ! and if I am thus terrified at the *Servant*, how shall *I* bring forth the *Master* !

And the angel said unto her, “fear not, *Mary* !” THOU dost *not* supplant mankind as *Eve* did—by *Her* came death, but by *Thee*, life immortal !—by *Her* the fruit of dying, but by *Thee*, fruit which giveth life ! by *her*, a separation of GOD from *men*, but by *Thee*, an inexplicable connection between GOD and *Man* !—by *Her*, a dark sleep of the grave—but by *Thee* a shining light of the world !—by *Her* a curse—but by *Thee*, a blessing !—by *Her*, tears,—but by *Thee*, rivers of living water !—by *Her*, fatigues,—but by *Thee*, rest !—by *Her*, brotherly hatred,—but by *Thee*, a general love of mankind !—by *Her*, A DELUGE,—but by *Thee*, A LAVER of immortality !—by *Her*, murders, but by *Thee*, regeneration !—by *Her*, slaughters of animals,—but by *Thee*, a raising of the dead !—by *Her*, the twelve tribes hated,—but by *Thee*, the twelve apostles united together by love !—in a word by *Her*, A FALL,—but by *Thee*, A RESURRECTION !”—

“Fear not, *Mary* ! for THOU hast found favour with GOD : and behold ! thou shalt conceive in thy womb, *Him*, who is both in *THE FATHER* and in the *flesh* !” and *Thou* shalt bring forth a son” older than *Adam* ! or even than *Me* !—higher than Heaven ! far above the cherubims ! a Builder of the worlds ! co-eternal with *THE FATHER* and *THE HOLY SPIRIT* ! of whom are all things !”— “and the days were accomplished as *St. Matthew* says) that she should bring forth ; and she brought forth her first-born son, whom *man* never planted !

“Now when *CHRIST*, (as *St. Matthew* says again) was born in *Bethlehem* of *Judea*, behold ! *Wise Men* came from the east to *Jerusalem*, saying, “where is *He* that is born *King* of the *Jews* ? “ where is *He* that

The ANNUNCIATION . Luke 1. 28.



To the most Rev. Father in GOD. Thomas.

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that was *not* sown, and yet *born*? who sent his *Star* before Him! where is *He* that by a foreign ray drew us to an *unknown* light! who with an *unmeasurable* hand encompassed the world with a wall! who appeareth *every where*, and yet is hid in the *flesh*! who hath freed us from *Error*, and led us unto *Grace*! who appeared under the oak among the three angels to Abraham! who was *not* seen by his *Father*, and yet detained by his *Mother*! who dried up the Red sea, and watered the earth! who smote *Pharaoh*, and was concealed from *Herod*! who slew the *Dragon*, [*i. e.* *Satan* or the *Devil*] and yet was laid in swaddling-cloaths! whom *Arch-angels* saw *not*, and yet *Men* see!

Wherefore my brethren! let us glorify God, who is come in the *flesh* for so great a condescension! and, as far as we are able, let us return Him all worthy honour and recompence; let us not be ungrateful to our best Benefactor, but bring to him *Faith*, *Hope*, *Charity*, *Temperance*, *Alms*, and *Hospitality*! and as I have *before* exhorted you, so I do *now*, and *ever* shall, that as you are about to draw near to this awful and divine *Table*, and *Holy Supper* of the Lord, ye do it with fear and trembling, with a clean conscience, fasting, and prayer! let us, I say draw near with a contrite heart, that having made our Lord *Jesus Christ* our *propitiation*, we may obtain those good things which are promised us, through *his* grace and love for mankind!—

To whom with the *Father*, and the *Holy Ghost*, be all *glory*, *power*, and *honour*, both *now* and for *ever*! Amen.—

6 JY 59
F I N I S.

On the N A T I V I T Y, &c.

FATHER, our hearts we lift
Up to thy gracious throne,
And bless thee for the precious gift
Of thine incarnate Son.
The gift unspeakable
We thankfully receive,
And to the world thy goodness tell:
Oh may we to thee live!

JESUS, the Holy Child,
Doth by his birth declare,
That God and man are reconcil'd,
And one in Him we are.
Salvation, through his name,
To lost mankind is giv'n,
And loud his infant cries proclaim,
A peace 'twixt earth and heav'n.

A peace on earth he brings,
Which never more shall end;
The LORD of hosts, the King of kings,
Declares himself our friend;
Assumes our flesh and blood,
Angels the wonder scan,
The everlasting Son of God,
The mortal Son of man.

O may we all receive
The new-born Prince of Peace,
And meekly in his Spirit live,
And in his love increase!
Till he convey us home,
Cry ev'ry soul aloud,
Come, thou desire of nations, come,
And take us all to God.

F I N I S.

